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RELATION

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OF

THE LATE IOVRNEY
of the IESVITES,

BANISHED

Out of the Kingdomes of *Bohemia*
and *Hungaria*:*Anno Dom.*

1620

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OF

THE LATE JOVNEY

of the Jesuits

FINISHED

Out of the Kingdoms of Bohemia

and Hungary.



Amo Domini

1630

A RELATION OF the late Journey of the Iesuits banished out of the Kingdomes of *Bohemia, and Hungaria.*



Amc (as I suppose) hath sufficiently declared how all the *Iesuits* were sent and banished out of the Kingdomes of *Bohemia* and *Hungaria*, that they might never attempt to come againe into those Kingdomes hereafter:

and this banishment of theirs was after this maner, that if any of those *Iesuits* be found in the two foresaid Kingdomes; wheresoever, with whomsoever, of what condition soever he be, and vnder what pretence soever; according to the definition of the Statutes of either Kingdome, he should pay the iust reward of his fact. The poore wretches are excluded, that neither intercession, nor any way deuised by art or friend should preuaile to bring them in againe for euer. Now I come to their going out, why doe they goe? Being once constrained to depart, they went away willingly, *bona voluntas non est agitata calcaribus*, a willing mind needs not the spur. Constrained say you? namely, they would depart

depart for the time of anger willingly. This banishment and casting forth of them, although it brought exceeding much griefe and sorrow to their whole Society, euen as that same Bore sent by *Diana* into the corne of *Calidonia*: yet did it not altogether cast away the speare, but rather followed that same most Godly sentence, (*when they shall persecute you in that City, fly into another.*) But who doe you aske? this was their recreation whereby these wretched students distinguished the intermissions of their studies.

They doe too too much earnestly thinke that they are to search into these cates, where they may recover a secure, and (as I may say) a healthfull place; such as they had left at *Bohemia* and *Hungaria*: and see, the euent was contrary to their purposes.

While they went thither in this *Bohemian* *Hungarian* banishment, that at length they might embrace faire *Germanie*, they come, they see, they salute their fellowes and bretheren. O *Germanie*, how great a wonder wert thou to these banished men at there first entrance, how diddest thou yeeld an allurements to those greedy eies! they see the goodnesse of the land: it is most wonderfull and remote from all danger: they see the temper of the aire; it is most wholesome. There is all sound and perpetuall healthfulnesse.

What should I speake of the flourishing fields, the high hills, and the vnhurtfull chales? I will not
speake

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speake of the little brookes sliding with a pleasant brinke, and the stately kinds of woods and groues. These, these seemed to the Fathers the *Iesuites* most full of a pleasant sweetnesse: the very midnight, which is wont to bee pleasant to all, they made vs quiet to themselves. And what would it bee (say they) if so pretious fleeces of sheepe, so many fertill Cities, villages and monasteries; and so good great a plenty of corne, oliues, and vine-yards should appertaine vnto vs? Oh brethren, let vs make tryall, let vs vse our best cunning: that wee may be receiued first in *Germanie*; afterwards that wee may become Lords of it. Behold *o Germany*, how thou strikest without a bruisse, how thou woundest without blood! how quickly and louingly thou doest drinke to these Fathers the cups of their desire and wish! how thou smilest on them! O brethren, these men about to rouch the matter to the quicke, doe put on them (as they are wont,) the prepuce of impudency; they sollicite faire *Germany* with earnest and daily intreaty; that it would afford them a most safe defence against these clouds of banishment.

They cry out, thou *o Germany* art the onely anchor, which art able to preserue this company, to chase away stormes amongst the waues and tempests. *India* would most bountifully defend vs; neither would *Italy* deny vs any thing: but it is an exceeding long iourney thither; here the aire is most dangerous, that which way soeuer we turne

vs, an exceeding great burthen of this difficulty is
laid vpon vs.

We haue no small cause to reside elsewhere: but
now seeing our passing ouer hath a little tasted of
this land (in which these that are addicted to our
fellowship doe not liue in want) we conclude, that
this thing is not done without the diuine prou-
idence. Also this *Germany* being better knowne
through a processe of time, hath deserued to be a
longer time loued of vs; and is accounted worthy
to be adorned with the garland of our piety, and
most faithfull instructing. Walke ouer and ouer
it. O *Germany*, what is it, that our so many com-
panies doe watch in thy townes and houses for thy
safety? other lands being let goe, wee desire thy
helping hand, O *Germany* (say they.) Let the holy
Scripture moue thee; *Succour the needy*: Let it
mooue thee, that thou maist follow mercy; *exer-*
cise mercy. Neither doe we request any great mat-
ters, nor things too high; onely some monasteries
in which we may haue meate, drinke, and apparrell.
In these monasteries we will liue religiously; we will
shew our deuotion and loue towards *Germany*; and
also our especiall care in instructing youth. And
we, and others with vs shall fly with these winges;
and shall exceed all humane matters. In the
meane time although our innocency shall bring vs
into a narrower roome and fame, yet shall it fly a-
gaine through all the coasts of *Germany*; and staine
Bohemia and *Hungary*, vnlesse they become better.

Of which their wonderfull faire perswasion after that the brethren had made an end; the Lords the Delegates of *Germany* not long meditating, at last doe answer thus. Neither doe they dissemble that they also are stirred and heated with that same vntimely heat. We haue beene very attentiuē to your request (o Fathers): Also we haue attentiuely heard (as is fitting) your causes and reasons, prouoking vs to prouide you settled places, amongst vs, which truely haue beene acceptable to vs. Wee would that our answer to you be plaine and without colour. For that you extoll our beautifull Country, *Germany*, with all kind of prayses, we doe take it acceptably: onely this wee dislike, that you desire to rest with vs in this bosome which is proper and belonging to ours. And truely we do very much wonder, that you do not seeke out and desire other places fuller of our miracles. For although the ayre might be most dangerous in *Italy*, by your saying, perhaps it might bee more temperate in *Spaine*, where there be more of your companies; and more of your brethren. Yea there you haue your *Mecenas* himselfe, who as a *Minerva* doth preserue you on water, and as an *Vlisses* doth defend you being in danger of life.

Doe you say that the iourney into *India* is too long? It is shorter into *France*, where (if your apology may bee beleeued) your companions are of late preferred with new priuiledges. If you haue there so good opportunities, why doe you strine to
 B forgoe

forget them? Do you say it will be good for
harmfull to you, to profit vs by your piety and in-
formation in our studies? It is not expedient for
you (6 Fathers) if yee determine any thing to bee
done of you in our right. And if we be not decel-
ted, *Germany* hath more certaine assertions of li-
berty to thinke well, then *Treists* heretofore in
France (which is commonly called *Troy*.)

But we doe exceedingly marvel what the cause
should be, why in so short a time ye should bee call-
out of so many stately common-wealths and King-
domes? Truly all their fields are large bookes,
which we cannot thrust upon you by turning them,
but for conference sake onely shew them as touch-
ing the whole world, and of you as yet not refused. We
desire that some of you would behold your acts
done in *England*: Certainly the acts of *Garret* and
of all of you would breath out some other thing then
Innocency: namely, treason, and innovation, of
which you were all guilty.

This one thing you object, (6 Fathers) but know
this, a deepe wound retaines a scarr: Ye did not
bid farewell to the *Venetians* against your wills,
but perhaps unconstrained.

You had neuer gone away by the decree of the
Venetian Lords, had not the commandement of
Paul the fifth Pope caused you, to whom being the
head of the Church, you yielded all humble obe-
dience with due obseruance: and in this intermissi-
on from Religion you adored his Surplice: So obe-
dience

things alone is the virtue which worketh the other
 virtues in the minde: and what were it if ye should
 call him Lord, Lord, and would not doe what he saith?
 Ah how impatient were the Venetian Lords of your
 departure? How willingly would they haue detain-
 ed you longer, if good words, honours, if more-
 over new priuiledges could haue prouailed any
 thing.

But in saying we must giue care to our Pilot, in
 waite to our Captaine: So that fidelity due to the
 Pope by the Venetian title hath made you wretched
 man banished. It is written: He that belongeth shall
 be found.

We now talke alone (O Fathers Ioluis) and are
 weakened: we could wish that a Venetian were here
 who might affirme these things.

We do add nothing hoere but what your selues
 had in your Apology: that the will of God may
 be done, who is the King of Kings, and Lord of
 lords, from whom as you expect saluation, so al-
 so expect iust iudgement. We do willingly passe
 over with silence the Belgicke fame, declaring what
 reproachfull things, conuentions and wicked deeds
 you haue there committed: If in others there bee
 any disgrace and wickednesse, in you it is prayle
 and comelinesse (as it is in your Apology.)

We know not what to say, onely this wee hold,
 that God himselfe, who causeth his Sonne to shine
 vpon the good and bad, and reacheth vpon the iust
 and iniust, and will reward every one according to

his workes: VVe do also willingly passe ouer, why wee saw your honest company banished out of France for their faults: wee are full of writings to this purpose.

In brieft, ye are accused of treason and slaughter intended against Kings: whose life and blood how you laid in waite for, would haue beene manifest (more cleare then the noon day) had not that same *Carmelitane* worke, couered it vpon your Martyrs. Hereupon a Catholike within these three yeares (if I be not deceiued) objected fairly vnto you that you teach and write commonly, that any man of what condition soeuer hee bee, may and ought to kill or slay a King. (suppose any King you will) for a certaine stipend or pension of mony, if hee beene Tyrant, or disobedient to your will and sayings.

This is your practise whereby you preuaile much with bad men: whereupon you detestably worship *Henry Garnet*, as a Martyr for that his wicked and sauage deed, who for it was executed in England.

VVe ingeniously confesse that which is proper to all *Garnets*, that our Gallows, libbets, prisons and all instruments of torture, are full of such Martyrs.

Let vs not cherish a thought of the feyned and lying miracles of such most false martyrs. VVe do euen tremble to thinke that the Catholique religion should cover such Barbarous, Sauage, and most diuellish facts: and that is cartell

and worship such wicked and filthy men as Saints.
 So much euill was religion able to perswade. Nei-
 ther were the winds the cause of their expulsion out
 of those most famous Cities of *Hungary*, and *Bol-
 nis*, (we will not speake of *Polonia*, and *Sweria*.)
 These things shall neuer be forgotten, so long as
 that winged charriot of Fame shall passe through
 countreies and ages. Yea haue beene shunners of
 peace and concord: yea haue brought in dissensi-
 ons, braules, and treacheries into these kingdomes.
 All these you doe vnder colour of religion; as that
 your practise wrought by most fraudulent wiles,
 and most wicked attempts doth witnesse. This is it
 by which you wring your selues into high places;
 you flatter the eares of the chiefeest men being most
 skilfull in that matter. And so you couer your
 indirect going and sitting amongst these Peeres
 with the mantle of religion and piety (with a mis-
 chiefe.) We also vnderstand (of fathers whilste you
 haue some other religion then the Catholike) that
 you also, after your manner doe attempt the same:
 in the manner of Sorecreffes; which while
 they can doe no harme to others, doe hurt them-
 selues.

Amongst these excellent Estates of Common-
 wealths, you bring in also an innoation; where
 those same good Catholiques are Adheists; Libe-
 lines, and simple men; they are commonly called
 yes doe all for this end, that treacheries and braw-
 ling might be brought in, whereby you might see

in safety for your company. And truly, not the
Bahamas, and *Hongkong*, only, but even your
 Catholics, from elsewhere doe object the same
 things unto you. Where we certainly suppose this
 to be in the better part of you, grant vs O Lord to
 speake forth peace in our times: All the turmoiles
 which you cause (you accuse us all edge) are made
 for religious sake (under this colour you affect
 your monachy amongst the Catholics) yet not-
 withstanding they must not be said to be vnder-
 taken of the professors of the Gospell at any time, for
 the cause of religion: O misery, we suffer not our
 sisters to be drawne for all, whom we vnderstand
 you might into.

Forso what end is that plenty? But about all we
 see before vs the present estate onely of the *Bohe-
 mians*. The seducers of the common people, say,
 that here is no talking of religion: O blindness! Let
 them beleeue that with they shall finde to their
 owne cost, that religion is our beginning, middell,
 and end: by which all things done, or to be done,
 are ruled; or rather in which they are all contained.
 your following, severe, and harsh proceedings with
Clostergrab and *Braunau* shall afford you an
 lively example of six hundred.

Hereupon the Emperour *Matthias* wrote very pre-
 cisely in his late letters to the Earle of *Saxony*,
 When shall I see excellently well of you, of your
 princely house, of religion, and of the Common
 weale, if thou shouldst admit of this religion,

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in *Belgium*, and wouldst encrease friendship with the *Islanders*, thou couldst not have warre: The *Pope* would bless thee; the *Spaniards* would salute thee; and all the whole Clergy would visite thee. But all those things *o* Fathers, are vaine; vnlesse more weighty matters be behind. For yee proclaim and condemne all for Heretiks, which doe not obey the *Romane* Church, and yee teach openly that no credit is to be giuen to them. In the meantime yee stirre vp the Peeres of this Realme one against another by your diuers waies and denises: yee sow discord betweene the magistrates and the subiects; and by your vnspokeable subtilty yee cause variances in this Empire. By which your deceiפטull strangem yee haue shewed your companions to be most deceitfull; that your promises are esteemed as rotten nuts; yea a rusticke honesty is better than this your learned malice.

Your promise all things vpon oath, but in the end you keepe none. And good reason: for what religion doth bind them to the law, whom their owne religion and the *Popes* Bull doe free from all bonds of Law? You make a politike mixture of those things which belong to the honour of God and his word, by saying; As though conscience were not so much to be kept in politick matters. Doe not we know these things (good men) we do altogether thinke with him, That there is no greater deceit in all iniustice then is in them, who then, when they most deceive,

doe

doe it, that they may seeme to be good men. And truly, they seeme most strange to vs enquiring, why faith amongst the Iesuits should want followers: Afterward it was told vs that it was provided amongst you long agoe by a speciall edict, that any man may provide for other good men by his last will; that faith cannot be said hereditary. All the true professours of the Gospell in the Sacred *Romane* Empire shall for euer endanger their liues and safety vnesse they be carefull, prouident, and watchfull in these and such like matters. Good God, was it possible that these things should come to our eares?

Beleeue it (ô Fathers) euen your instruments and meanes by which you doe these things; much more your wicked deeds themselves are knowne to vs.

You haue Sermons; this is a great matter, which like a canker spread abroad: by which also you ayme at the end of the Oratour, which is, to persuade, and draw others into his owne opinion. To these are added your actions and most strange variations in your behauiours and carriages, by which you allure the wayward common people; which doe become the seller of victuals, a juggler or baud, better then they become a Pulper. As the Trecentian iudgement in *France* is of Father *Binet*.

Neither haue you Sermons onely (ô Fathers) but confessions also, this is greater: by these the condition of euery priuate house, and of the good

goodmen of the houses, the secrets of the whole common-wealth or Kingdome, where you live; yea the secrets of the Romane Empire and their neighbours are knowne to you. By these (we say againe) you deservedly domineere ouer the consciences of men, and by compelling whom you will to vnlawfull things, you moderate all things by your owne reason: because it is written: VVhose sinnes you shall remit, they are remitted; and whose sinnes you retaine, they are retained.

By this place iniust contracts are made with you, commandements, or wicked and turbulent counsailes are inioyned with a gentle buzzing, things iniustly gotten are kept still: loues and vnlawfull mariages are not onely not broken off, but oftentimes are contracted: In a word, the court is kept here.

To these truely (that I may speake with you) penitent men may bee compelled by the priest. For neither was power granted in vaine to the Apostles and their successors by Christ, as well to binde as to loose.

Lastly, (ô Fathers) this is your chiefest deuice: you haue two sorts of disciples here; all for your owne vse and profit: one of them, murtherers of heretique Kings and Peeres, as you call them. whom you neuer cease to incense and animate with all diligence and care, as also with promises of getting perpetuall glory, and of escaping Purgatory. Who can here resist so many armed men?

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The other sort of your disciples are the sonnes of great men, whom while you teach so, that when the perfection of wit in them shall come at length to the top and height of knowledge, you so binde vnto you, together with their parents, that you may haue sufficient by the helpe of these, wherewithall you may liue, and encrease your companies and religion. You instill Logike and Rhetorike into them, that they may be Sophisters. This, that they may defend any doubt, perswade false things, and open the doores to your companions amongst all men. There the truth is ouerwhelmed with deceiptfull distinctions, sophistications, equiuocations, and mental euasions; here it is ouerwhelmed with a trimnesse of words, and with a *Ciceronean* eloquence. *And I gaue my heart (saith the Preacher) that I might know Wisdome and Learning, and my Errours and folly.*

And not to omit the diuinity, which we heare that you teach, you haue a singular methode therein, (as becommeth singular men) by which all of your teaching doe expound the Bible philosophically, and Philosophy like Diuinity; so that *Aristotle* may feed on the flower of their youth, *Sathan* may rightly challenge to himselfe the rest thereof.

O good Iesu, how these wicked men doe pretend with their Atheisme thy most holy name to the destruction of all mankind? But what boldnesse and rashnesse is it of yours (O Fathers)? wee will not say impudency, that you should come out of the Pulpit
(which

(which was bestowed vpon you in *Bohemia*.) into the Court, and attempt to adminish the weight and worth of his Maiesties letters, by a diuerse interpretation, and wrested explication of the words? that you read *Elias Donat*, *Catoes* Dislikes, the *Compendium* of Logicke, or the *Epitome* of Rhetoricke: when yee disputed the Letters not confirmed by the Pope; wrested from *Rodolphus*, by the vrging & constraining of the *Bohemians*, that you taught the sum of Philicks, the extract of Metaphisiks, abreuariy of the whole world; whey you said that these letters were not subscribed of all: Loe wee sweare vnto you, that you had still remained in your rest and quietnesse, if omitting these publike, you had contained your selues in your owne priuate matters, and in the meane time (being so busied) had better indoctrinated the children: So it fallth out as often as any transgresseth the limits of his profession, and so, I know not by what destiny he is iustly punished for his curiosity: *Nature hath giuen to all men to be happy, if any knew how to use it.* VVho also had this saying, *Let every one remaine within his owne fortune.*

Moreouer, O Fathers, you haue drawne to you wonderfull goods: and that you might be still daily more wealthy, you were come to that heighr, that leauing your priestly function, you were not ashamed to intrude your selues into the secular gouernment. Hereupon you are proclaimed the subverters of the common good, the enemies and de-

destroyers of the kingdome, which custome of yours
 seemes very feeble. For the Kings of the gentiles
 beare rule: and they which haue power ouer them
 are liberall: But you not so, it is your part not to
 reigne, but to vse the rod, and to shake the scurloe
 within the territories of your kingdome. This we
 thinke belongeth to you (ô Fathers) that wee may
 speake truly. It is one thing to weaken, another
 thing to entreat, this belongeth to you. It is one
 thing to obey, another thing to command; that
 belongeth to you. It is fitting to keepe priests in
 the state of humility and obeyfance. We (ô good
 Fathers) but that you goe in an outward shew and
 title of holinesse, which hath a shadow of vertue;
 would by these relations call your vile company,
 wicked, adulterate, to whom it is pleasant to de-
 ceive: they had rather haue a great name, then a
 good name: while they cannot be knowne by their
 vertues, they desire to be knowne by their wicked-
 nesses. The end of your actions doth declare that,
 which is, to bring in subiection not onely these two
 Kingdomes, but the whole *Roman* Empire, yea all
 the whole world to the *Spanish* and *Romish* bon-
 dage.

Yea it is not the least amongst the greouances of
the *Hungarians*, for which you are driven out
of that Kingdome, namely that by your helpes and
perswasion truce is made betweene the *Turkes* and
our men: onely that the strength of the house of
Austria might be kept whole and sound for the
rooting out of all Heretikes (as you terme them)
out of *Germany*. And hereupon you stirre vp a
Bishop elsewhere in the City, that he would build
a fountaine or tower, to the hurt of his potent neigh-
bour, and to the disprofite of all professors of the
Gospell. The loue of the *Dubliners* elsewhere kee-
peth no measure amongst the counsaillers, whom
you disgrace and staine with a *Portugallike* libera-
lity. Whereupon one professor of the Gospell is
exceeding mistrustfull to another: and although
they seeme to encline to friendship, we know not
what hand oftentimes doth cause contention. O
strife, O cruell strife; O strife sprung from the furies
and hellis felle. All excellency of true professours
of the Gospell is by you troden downe, and (be-
hold the Authors of discord) is come to nothing.
This (O Fathers *Iesuites*) is your crafty deuice; by
which you might glue from hand to hand the sa-
cred *Roman* Empire to the Pope and *Spaniard* as
perpetuall dictatours, but that *Mercury* the go-
uernour of sleepe had lately (although too too
late) stirred vs vp.

This is your end ; who can hope for better
 meanes by which you atchine your end ? *Lucius*
Mummius taking *Corinth* reserved not so much as
 an halspeny to himselfe of so many inestimable
 spoiles : you doe not thirst after our goods , or li-
 berty , but even after our very blood. Your letters
 proclaime this , your plots and stratagems in *Com-*
matay , and elsewheredoe proclaime it. For your
 auncienter wickednesses in *France* , and *Spaine* , are
 odious vnto vs. Haue you not yet heard how some
 blood-sucker of your owne order in the yeare of
 our Lord, 1582. spake? bur that we knew it was one
 of the Emperours house , we should haue sworne it
 had bin written in *Caucasus*.

How Germany may safe be held,

Take my aduise (thou Reader mild:)

O Caesar vse thy power, the seruants all of Luther,

With sword, with wheel, with sea,

With ropes, with fire, eke be murither.

Wee tremble to repeate your filthy *Spanish* ex-
 ploits (which is your praise) surely you haue
 thought of that same old saying of yours, *I can*
not moue the gods above, I will trouble the diuels
below. So your workes are vnprofitable , and the
 worke of iniquity is in your hands : your feete doe
 runne to mischief , and doe make hast to spill in-
 nocent blood. These are the things which haue
 caused you to be banished.

For what would it haue beene, if the *Saba-*
mians or *Hungarians* , should haue contended
 any

any longer with words? They said with *Cain*, moored with the reproaches of a certaine man; we haue an vnequall condition of struing with you: for as it is most easie for you to speake ill, and to heare ill; so it is vnpleasant to vs to speake ill; and vnaccustomed to heare ill. But get yee gone rather yee *Iesuites*, neuer returne into these Kingdomes. So the daies of the wicked shall be shortned. And what other remedy is there? *Agar* and her sonne *Ismael* attempted to stirre vp strife, dissensions and contentions, also to sow the greatest discord betweene *Abraham* and *Sara*. Can a wise father of a family winke at these things? he can neuer doe it: rather let him cast out the bondwoman with her son. Which thing is done; who can say it is ill done? furthermore the *Bohemians* are not priuy to any fault in your setting forth of shewes: vnlesse happily passing by, they appoint a popular action against the act of eiection and banishment: which those crafty and nimble actours, and able knaues doe (we speak these things againe (O Fathers) lest wee too much smart for them) not retained and kept in darknesse; but openly restored into the City *Prague*; and so the aire is a fresh infected. In the meane while (not nimble in relating) the *Bohemians* doe wonder at your nimblenesse in dancing, accusing nature that shee made not you actors and tumblers. The report goeth (for what do we standing any longer vpon these) that in times past chastity and continency were amongst the Catholike brethren: wee beleeue it, but

but in that age: when innocency was honored, simp-
licity extolled; and pouerty esteemed: now what
sinke is not more cleane then this state of Priests?
yee are truly the Fathers of your country: the *Robe-
mians* haue found your key which you haue lost or
laid aside: they now behold your effeminate appar-
rell and household stuffe. Thus they see, and through-
ly see now that which so many religious men of
you haue locked vp, who are whoremongers, adul-
terers, lewd persons, Sodomiticall, Parricides,
murderers of Kings, disdainfull, warre-makers,
Atheists, Epicures, malefactors, truce-breakers,
tyrants, in a word, who are all wickednesse. Ye shall
know them by their fruites, as it is written. Where
you intrude your selues, you make your selues
Lords; these, seruants, which the Preacher foresee-
ing, saith; I saw the seruants riding, and the Prin-
ces walking on foot, like seruants. Marriages also
are contracted amongst some (of which you are
the authors) without the consent of parents: they
talke of this in euery towne, village, and company in
Flanders, Italy and Germany. You steale away their
eldest sonnes; *France* doth witnesse this. You take
away their onely sonnes from their Parents, that
yee may afterward be possessors of their goods, and
so relieue and help your owne companies. And this
is your sure *Vulcans* shield; by which you were so
noted, that *Spain* did urge you to change these
your wicked practises; that the elders of the families
might be secure from your inuasions.

Pliny (I beleeue) foreknewe this your religious-
 nesse ; saying, Many doe feare an ill report, fewe
 an ill conscience. But you deale warily, in that you
 are not ashamed to teach openly, that you are sub-
 iect to no gouernment in the world but to the Sea
 of Rome. Who therefore shall iudge you in these
 coasts? Shall the Pope? Vlesse the *Bohemians*
 and *Hungarians* by chance doe come betweene;
 You teach the youth for nothing, but for no-
 thing? This appeares by your Religious houses;
 by the most Princely and stately Theaters in them:
 on which you haue Comedies acted, ful of a poeti-
 cal or Heathenish delights; How faith is not to be
 kept with Heretikes; How Euangelicall faith is to
 be rooted out with *Luther* and *Caluin*, and such like
 things, that you may bee the better emboldned,
 you spend whole daies with your Schollers in
 these delights & pleasures; and the nights also doe
 you passe ouer on this wise: you are become so
 brazen faced through these your doings, that
 shortly you may learne to bee quite shamelesse.
 Hence it is no maruell that you are Winebibbers,
 Effeminate, stately, and full of money. Your
 Schollers bring you Gold as much as they can;
 that they may nener ouerloade you. Is vertue to
 be gotten after money? Wee let passe to speake
 of your companions in certaine well ordered Ci-
 ties; that one example of Father *Swaues* shall suf-
 fice you, which we commit to your moyst memo-
 ry in these things. But who are they whom you
 teach

teach for nothing: Are they poore: truly no;
 they are Heires of great riches and large Possessions. These will not suffer your Society to want for riches. We wonder that you know not these things. You know many things, and doe you not know your selues: The summe of Philosophy bids; Know thy selfe. So no man knoweth how much he knoweth not. You read *Damocles* in *Terence*; but you doe not see how you disturb and confound all things. You reade of the Giants in *Virgil*; but how you your selues doe wage Warre with heauen and all the gods, you doe not know. You reade of the *Cyclops* in *Euripides*; but you see not how you feare neither God nor man. Truly it is more then Cymmerian darknesse you are in; vnlesse you happily imitate *Socrates*, who knew onely this, that he knew nothing. But why doe wee prosecute these things with stile and words: One thing we adde of those huge ones, before we bring in the Conclusion. You Iesuits were meere *Aeoluses*, who sent your boysterous Northerne and Easterne windes vpon this age, and the whole Romane Empire: that you might onely obtaine the most cursed ende of your Sect; namely, the Monarchie of the whole world, and subiect all the Kingdomes of the World to the Sea of Rome. Hence doe troubles compasse vs about like vnto *Numida*, and new waues amongst the surges. O when shall wee be in that pure and certaine calme, which you haue couered with clowdes,

clowdes, that shortly will cause a tempest. The ashes which you spread abroad seeme to returne to you, ready to burne vp your Society. The holy Scripture saith, *In the multiplying of the wicked, wickednesse shall be multiplied, and the iust shall see their fall.* But that wee may make an ende of these things which we say by the report of others, do not thinke (O Fathers Iesuits) that wee would hurt any of your Society hereby; for they are not ours: but such as long since were objected against you by the whole world: which things, because you haue not answered; I thought good to mooue, not for vpbrayding, but for conference sake.

It is not possible (me thinke) that Religion and so many wickednesses should dwell together in one Colledge: which if you should suffer to reside vpon you, surely we would say that you are the worst of all that goe on two feete: whose bodies are hardened with so many skarres of villany and wickednesses, that there is no roome for another stroke. But, though we knowe no other by you, yet we hope better. For whither you goe, you imitate the Neuenfilian gods. Doe you make speeches: your lippes are besmeered with *Ciceronian* eloquence. Doe you laugh: the Graces seeme to be in your eyes. Doe you pray: All the Martyrs are beheld in your countenances. Doe yee line: you are chaster then the Monkes of *Syria*, called Escenor: so that if you should chance to

see dogges and birches together in the street you
 would turne away your faces like *Clotomachus*; for
 they that haue honest mindes haue tender fore-
 heads, as *Simocles* writeth. You are more abstinent
 from Wine, then *Fulgentius*, sometime Bishop of
Ruspanary: you doe almost go beyond *Elias* who li-
 ued in the Wildernesse neere the Brooke *Carith*.
 What are *Paut* the first Hermit, *Antony*, *Hillarian*,
Patroctus; and others, in their austere solitarie
 liues, which are mariages in respect of your auste-
 rity: Will the world needs be deceiued? Let it
 be gull'd, we speake sparingly of your praises, lest
 those trutthes we tell should be blotted with a sus-
 pition of flattery: we could not chuse but set down
 the things fore-mentioned that it might appeare
 what opinion Germany hath of you, and that we
 might hold you no longer pining in suspense of
 expectation, if you be not guilty of the foresaide
 knaueries; surely there must be some seeret auer-
 sation, or contrarietie of nature which made these
 Countries spue you out, as some mens stomacks do
 Cheefe, or Fish or Oyle, which proceeds not of
 any known cause, but from a certaine Antipathy
 of nature: wherof in imitation of *Marsilius* the Po-
 et we may say: *non est in nobis causa* *non est in vobis*
causa *non est in natura causa* *non est in fortuna*
non est in causa *non est in causa* *non est in causa*
non est in causa *non est in causa* *non est in causa*
non est in causa *non est in causa* *non est in causa*
 Graue Fathers we can say no more to this vales
 there be some strange & hidden disease in yee: tis
 wonder-

wonderful what should be the reason why all true
Germanes should openly professe, that all Cities &
 Townes are desperatly sick wher ther be any nests
 of *Iesuits*: surely there must be some contagious di-
 seas that stickes to your Companies, or els you are
 tormented with some other maladies of the Stone
 or burning Feauers, or turmoiling of your loynes,
 els why are found in your Coleges, such groaning
 chaires as women vse in Child-birth. *Homer* tels of
 of one that was angry because *Thersites* sate in coun-
 cel among the Princes, & shall we be so patient to
 suffer those to dwell among vs that are ouerrunne
 with I know not what scuruy foule euill? Surely,
 it were fitter that all of your ranke were swept out
 of al *Germany*, then be let in adores where they haue
 bin once fairely rid of ye. Why should *Germany* let
 ye set footing in more places then ye haue already,
 the Monistary which you seeke are profitable for
 our Churches & schooles which are not to be ro-
 bed that you might enioy them. It should go very
 hard with vs, if your Lettine should be so long a
 stoppings, we mean that Lettine by which ye sone
 to death two *Popes*, *Clement* the 7. who in the dispu-
 tation concerning *Grace* did set you out in your co-
 lours, and *Sixtus* the fife who was your professed
 enemy: if ye will not deale so with vs, we will af-
 ford ye our counsell and helpe, but vpon this con-
 dition; that ye keepe your selues within the limits
 of your Schooles, and affect not heereafter the
 intermedling of State matters.

Augustus Caesar might bee your Prtrone, who though he were a man made of the best moulde, yet often wished his own quiet & desired to be vacant from the affaires of gouernmēt, that he might liue to himselfe, and to the Muses : why should not your great spirits doe so? and let Kings handle their owne Scepters : whilest yee strine to clime this high, yee make your selues ridiculous. Keepe your selues in the middle course, hold yee to your owne station ; that is, read Grammer to young youthes : It was good aduise giuen of olde ;

*That which thou art desir'd to be,
And wish no other lotte to fall to thee.*

The place which yee are to be sent, must be suitable to your religious Sect, such a one we commend vnto you, being very fit for your Confession and whole course of life. We haue found a place where you may haue your Schoole, your Innes, your Hospitals, your Prisons, your Chayres, your Churches and places of Confession : heere yee may exercise your fasting and severest discipline, or rather a temperate and medecinall diet ; if your iollity heere be ouer clowded some time with sorrow, you must remember how braue a thing it is to beare stripes manfully ; but you will aske where this religious holy place is, whither wee would send yee, it is in *Amsterdam* in the Low countries, the Saint that is worshiped in this religious and
miraculous

miraculus place is called Saint *Rorspine*, and his Colledge that is ioyned with them is Saint *Ponus*, the place is sittuate in the way nere the holy street, and because you loue holefome Ayre well: heere is that admirable good temper of the Ayre which can neuer be exprest, though a man hard as many tongues as there be flies in *Armenia*, at *Amsterdam*, by reason of the sea incompassing and interlacing, there is perpetuall trafficke, so that hereby ye may haue opportunitie to doe that which Iesuits much busie themselues withall; namely to send and receiue daily intelligence from farre Countries, this is a fayre pull for you, but yet there is more behind: our Maisters of *Amsterdam* are somewhat ouerhonest, and easily taken with men that make profession of religious order, and by reason of the monstrous miracles that are daily performed, they giue very large offerings to this saint *Rorspine* and his fellow; they cease not euery day to offer vp most precious Franciscence to this god, and to account his Priest the toppe of their friends, and because they know that yee loue faire and large houses, they promise that if this house be to little for you, they will enlatge it, and adde other houses to it; and all for Saint *Rorspine* sake, and Saint *Ponus*, and for the Brother-hood of the Iesuits: and heere might yee haue good opportunity to spread your Religion and instructions, for that many that haue a Catholike vaine are brought daily to *Amsterdam* by wooden horses, who would
account

account it great gaine for them that you are re-
 ceived into Saint *Rorospine* sanctuary, and there ye
 should be rid of the daily feare of being banished
 or being torne asunder like *Aſſen* with his Doggs.
 If yee haue any secret disease which yee would be
 ashamed to confesse in the Temple of *Esculapius*,
 yee may be bould with this *Saint*, who will be wil-
 ling to heale your sores if yee shall doe thus, and
 ply the people as they shalbe sent to your schoole,
 yee may laughe at the great Statse-men that are in-
 dangered by the factions of the people, and are
 faine to fish with a golden hooke, whilest your
 selues sit quiet in the middest of all stormes. And
 now there shall be no more Pilgrimages taken to
 our Ladie of *Loretto*, or of *Hales*, saint *Rorospine* shall
 take vp all the custome, that shall robbe all other
 shrines of miracles, there shal we heare how many
 hath beene healed by the power of saint *Rorospine*,
 by the intercession of saint *Ponus*, here was one
 freed from a burning Ague, there another bursten
 guts healed: *Iohn Faks* a souldier of Scotland reco-
 uered his health by singular deuotion and cease-
 lesse praier. *Francis Rasse* at *Anwerpe* was in the
 like manner cured of a dangerous melancholly
 disease by the same intercession: Another like-
 wise of a lame Creeple was made as nimble as a
 dauncer: Another voyded a worme out of his
 body of a huge length. And this same saint *Rorospin*
 in the year 1610. did cure a certaine Irishman of
 the

the Falling sicknesse, and cast a Diuell our of a woman at *Lewarden*. Nay, the very name of saint *Rorspine* being vttered in the hearing of the sicke will make them as whole as a Fish. In the yeare 1602. when the plague was so ripe in *Amsterdam*, it neuer touched this holy place, the inhabiteurs thereof were in so good health, that their skinnes were so full as they could hold for cracking: Besides these, many Miracles are done in *France*, *Italy*, and *Spainne*, but there a man must belecue them, and make himselfe blinde to see them. But our Saints Miracles doth bulke vp a Gods name, though a man hath no beliefe in them, there remaine visible euidences of them which hang vp in the Church of Fame. And that we be not silent of the houses provided for our Fathers the *Iesuits*, the house provided for them is a faire pallace, the Roofe of it is couered with Brasse, the Pauement of Marble and Porfree Chechered in diuers colours, wherein are artificially ingrauen the story of all their Miracles, a stately Vaile is sustained with three Pillers, betweene which runneth a Fountaine whose water gusheth out through the throat of a seuen headed Hydra. Here may the *Iesuites* inioy all those recreations and pleasures which their minds or bodies incline vnto: haste your selues hither Iolly Fathers, the *Amsterdamsians* do earnestlie looke for your coming, St. *Rorspine* and Saint *Ponus* expect your seruice, make no delay to hoise vp Saile for *Amsterdā*, good fortune wil blow

E

a full

a full gale in the poope of your feruent desires. They ended their speech, & the good Fathers the *Iesuits*, wold haue bin weeping ripe at these words, but that there faces are made of Bell-mettell, they set a good face on it, and deuoure their griefe, and with a seeming good courage proclaime that they are all for St. *Rospine*; they trusse vp their Trinkets, and prouide for *Amsterdam*, three daies hence they take Waggon where they sit fixe of them, by two and two; their most nimble & officious Waggoner is *Arnold* the Aduocate of the Parliament of *Paris*, he that made the famous Oration in the behalfe of the Vniuersitie of *Paris*, he gets vp with the whip in his hand, and layes about him so lustily, that he flies with his luggage through the countrey, the people that see this Chariot scoure along so fast, giue many reasons of this gallopping; the wisest among them say, that *Arnolds* makes this haste with his carriage, lest perhaps these Fathers should sneake away and goe into *France*, and there not onely swarme in the *Iesuite* Colleges, but also creepe into the Kings Court and Counsell, and so domineere that no man dare open his lippes against them. Thus the *Iesuites* flew out of the countrey as it were with the wings of *Pegasus*, and no maruell, for no man would hold vp his finger to stay them, whether Papist or Protestant. The Superior Commanders among the *Iesuites* rid thus in pompe, but the ordinary frye of them did laky it out on foot, and carried euery one his pack

at his backe, and these were as proud as their masters that ridde, and would be thought to imitate the Apostles: and as they went in Procession, they chaunted a Letany to saint *Rosspine* making the fatherdum of their song, *Nunc dimittis Seruus tuus Domine*: whereto *Germany* sung an *Ecco*, *Iusta sunt iudicia tua Domine*.

Thus I haue deliuered in brieft, the relation of the sending of the Iesuities of *Bohemia* and *Hungary* on a long arrante to Saint *Rosspine*; whereto I adde nothing else but that it is hoped that all *Germany* wil furnish their Waggon with all their Iesuities to follow their Fellowes on this iourney: the eyes of great many of the greatest haue bene long time hoodwinked, and the darke night cast ouer them, but now that vaile vanisheth and cleare light appearing, discouereth the danger which hangeth ouer the Empire, so that now small brabbling controuerfies being laid aside, the Princes of the Empire wil haue an eye to the publick, & forasmuch as they see that all this danger and mischief doth arise from the Iesuities, why should not they begin at the right end with casting them out, and it being euident, that these are spies and underminers for the aduancing the *Spanish* Monarchy? Why should they not be more ialous of them then of the *Ottoman* Empire. *Spain* boasteth that the Empire of the West is due to them by destinie; vpon this hope, they which had their beginnings from the Mores and Sarizens, goe on to worke their

owne ends by their bloody Inquisitions. This
 creeping Gangrene must be cut off lest it growe
 farre in the *Low Countries*, in *Italy*, *France* and *Eng-
 land*. What Princes Counsellors of State are there in
Germany that take of the *Spaniard*? Where hath
 he not in other Countries his Pensioners for intel-
 ligence, and his partie among the Counsellors of
 State linked to him with a golden chaine? What
 Diets or publike meetings haue they the secrets
 whereof are not knowne to the *Spaniard*, as well
 as to them that sit in those Parliaments? A thing
 most pernicious to our States, and dishonourable
 to the name of *Germany*. Now will I thus wol-
 le. What Prince or people is there of the reformed
 Religion, whom the *Spaniard* doth not thinke he
 hath a iust cause to ruine, as to quell the *Turkes* or
Ragans? Not is this iust feare to be found in Pro-
 testants, but it concernes them also that are pure
 Roman Catholics. Were not the *Fredranks*, *O-
 shoes*, and *Henries*, thinke you, good Catholics?
 yet drinke they of this cuppe. They that will
 not beleue that all the Bishopricks in the Em-
 pire were promised by the *Spaniard* to the *Iesuites*.
 They that would rather haue the *Spaniard* rule o-
 uer them then a *Caluinist*, or *Lutheran* Prince; let
 them expect the reward which he gaue to the *Ne-
 apolitans* and *Portugales*: *Eccestram animam pertransibit
 gladius*. the *Iesuites* Creede is, that there is one
 God, one Pope, and one Catholike or Vniuersall
 King.

Be wise O yee Kings, yee haue an enemy as full of gold as *Nidas*, who hath in readinesse, in diuers Garrisons, for any exploite thirty thousand *Spaniards*, all olde beaten Souldiers. Moreouer he sends out his Firebrandes into *Europe*, *Affrica*, *Asia* and *America*, and into the East and West Indies also. He commandeth *Lucitania*, with the most fertill Iles and Kingdomes of *Oceanus*: besides *Italy* and he desireth after your prosperitie. Your prosperitie to *Spain* sufficeth not, but he thirsteth after your blood: hee is potent. But hee will neuer disturbe you, if these his grounds be broken by vnited forces. But O good God / How men are most fearefull in their dangerouslest and most hazardable matters: O yee Lords & Princes of the Empire, if all the *Spaniards* heare me, let them view with a curious eye the Land situate with long distance of place, to which they dony passe: they can offende, and doe waste all places: this is a hard matter, but he will put to his hand againe that the *Spaniard* may bring forth the extreamest of his cruelty and tyranny: that the Subjects lamentably should see the last Act of the Tragedy: whose heart doth ake through the feare and horror of the *Spaniard*, that they can desire nothing but occasion how they may gett out of this bondage into their former libertie.

Let vs see the *Belgie* destitute of all hope, they shaked off his yoke they retained the Field: let

vs see the Prince of *Auratis*: the huge number of Souldiers hee derideth and explaudeth them and their madde attempts. And that I may goe no farther (o Princes and Peeres) who are yee: are yee not *Germanus*? surely altogether the same. Now the dignitie and power of the *Germane* Empire is not to be measured, by the greatnes of Countries and people but by the vnited faith, power and fortitude, by these (but what doe I stand to say in) you shall overcome the Kingdomes of the whole world if yee be of one mind; I say your dignitie (oh yee Peeres of the *Germane* Empire) and power are mightie if they be vnited. Oh yee States of the Empire, doe not suffer that Heroicall vertue and those deuine forces to bee extinct in the *Germanes*: by which yee haue tamed the whole World, but exercise your valiant breastes and vnconquered strength against these Massing Priestes; and doe yee all meete and agree in one holy league against your professed and sworne enemies, if any generositie or courage remaine in you, shew it, but if otherwise, I, like another Cynicke, will laffe at your sluggishnes and Lethorgie: and will say, that I cride out in vaine to this age, which hath a great number of sleepers and very few wakers: heare a parradox, I will giue you a great precept if you will remaine great, *Caute, Consulite, Vigilate*, this is only necessary in this age, *Hoc agite.*

Thou in the meane while good and courtious
Reader

Reader be fauorable, and farethou well, if there be any pleasant speech let it redound to our louing Country, and also to thy pleasant and fauorable iudgement, in the meane time doe not esteeme and thinke it my purpose to speake of any Classicke thing to wheet one and stire vp the Professors of the Gospell against the Catholikes; to adde sewell to that publike fier; I haue another minde that the sweetenes of concord might shine betweene the Professors of the Gospell and the Catholikes in this Empire: which the Iesuiticall and Spanish Clowdes haue not only obscured but almost extinguished, these Iesuiticall and Spanish wickednesses, haue drawne the speeches from me against my will; we vnfaignedly imbrace these sincere affection of the rest of the Catholikes in this Empire, and with our vnited and conioyned forces (as it becommeth bretheren in one Land,) wee doe seeke remedy for these publike euils; I did write with a troubled penne, in a troublesome yeare: wherein we see that
 good men are pressed downe and euill
 men set vp, and wicked men
 pressed downe and good
 men set vp.

(::)

FINIS.